The Orthodox Herald

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MEMORIES

"Memory is the diary we all carry about ith us."

Oscar Wilde

In a short while, we will come to the end f our journey through Great Lent. Luke a eacon of hope at the end of a long tunnel, ascha awaits us. For Orthodox Christians here are no words more profound that the yous message of the Resurrection. Christ Is Risen!"

Thinking back over our lives, we may ecall many memories associated with ascha. Memories that we may enjoy sharng with others or hold warmly in our earts. Children are especially impressionble, and memories of our youth often ring much joy in later years.

At a recent church gathering, I asked ome of our young-at-heart parishioners bout their memories of Pascha. At first hey were silent, then one ventured a recllection, then all at once smiles broke out nd everyone began sharing. These women ad been Depression-era children who had rown up in this parish and I heard, "Do ou remember...?" more than once that fternoon.

They vividly recalled the taste of the lessed foods (Is there anything to comare to the taste of blessed eggs and kolasi after the long fast?) and the smell of he Easter bread their mothers made. They remembered how beautifully the hoir sang and the sound of the church ells as they pealed at midnight to proclaim the Resurrection. And, the spirit of ommunity at the processions at each serice, even on the afternoon vespers of Pascha. One woman called to mind an lmost forgotten custom where boys and irls took turns splashing each other with water on Bright Monday and Tuesday.

Prior to the 1930s, priests went to parishioners' homes on Holy Saturday to less the Pascha foods. It became increasngly difficult for the priests and easier for he parishioners who were asked to bring heir Easter baskets to be blessed. Today I se the original basket and the scarf my

(Continued on Page 69, Col. 1)

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? and when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee. There shall ye see him, as he said unto you. –Mark 16:2-7

A MIRACLE

Thousands of Orthodox Christians gather in the Church of the Resurrection in Jerusalem on the Saturday prior to Easter. As they have since the 12th century to wait for the appearance of the holy light, which enters the Tomb of Christ and passes through the crowd.

The patriarch enters the sealed tomb which has been inspected by the civil authorities to be sure there is no substance present which can produce a light. He enters the unsealed tomb carrying unlighted candles. After praying, he holds up the candles and in a split second, they are lighted and the light is spread throughout the thousands of candles in the church.

There are reports from people who were skeptics that their candles caught fire spontaneously and others reported seeing candles lighted at the top of the huge church at the same instant the light is passed out of the tomb.

In our churches here in America, just before the procession at midnight, the priest appears at the Royal doors in white

(Continued on Page 69, Col. 1)

HOW MANY DAYS

Does Great Lent have 40 or 48 days? The Church counts 40 days ending with Lazarus' Saturday, which falls on the Saturday before Palm Sunday, which is on April 3 this year.

Lazarus' Saturday and Palm Sunday form a transition to Holy or Passion Week. Some call the days from Lazarus Saturday until Easter/Pascha "days of tears," for at the grave of his friend, Lazarus, Christ wept. After He raised Lazarus from the dead "from that day forth they took counsel together for a put Him to death." John 11:53.

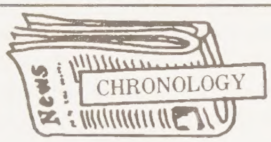
On Lazarus' Saturday we commemorate the raising of Lazarus from the dead. We rejoice that Christ's promise of our resurrection is sure for this showed that even here on earth He displayed His power to raise Lazarus from the dead. It was necessary for Christ to perform such a public miracle so that people would have no doubt about Him. Jesus knew that Lazarus would some day be raised from the dead, but He wanted to give public expression of His knowledge. He knew that His word would create and give life because God wills it so. When He cried out with a loud voice: "Lazarus, come forth." His words were addressed to all of us.

Palm Sunday, which commemorates Jesus' entrance into Jerusalem seems like a strange break in the solemnity of Lent. St. John Liturgy with its rather triumphant hymns is served instead of St. Basil's Liturgy with its more solemn prayers. Willows or palms or flowers are blessed and children carry them home. The atmosphere is one of festivity, while everybody knows that the week it opens is the most solemn of the year.

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Adults spend far too much time preparing the path for youth and far too little preparing the youth for the path.

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APRIL 1999

DIED: Metropolitan Iriney of Serbian Orthodox Church, New Gracanica Metropolitanate.

THE CRUISER "AURORA" in St. Petersburg was the place from which shots were "fired" announcing the start of the Russian Revolution. Many visitors to St. Petersburg have seen this ship as it was on the Neva River as visible from the Pribaltisky Hotel. Ironically, this is the first ship on which a chapel has been restored, according to photographs and mechanical drawings from 1917. Many of the crew are Orthodox and attend services. We were fortunate to hear the full-bodied choir made up of the crew and students from nearby Nakhimov, a school for future sailors and officers.

THE CHRISTIAN ARABS OF THE HOLY LAND have become a persecuted minority. On a Sunday in Ramallah, the de facto capital of Palestine, more than seven thousand Orthodox believers crowd into the St. George Church. It is the only remaining Orthodox Church in the city: two others were destroyed by Moslems and another was turned into a mosque.

RETREAT FOR MATUSHKAS at SS. Mary and Martha House, 65 Spinner Lane, Wagener, SC 29164 from Oct. 14-17. Contact Matushka Smith at (803) 781-6896.

THE ICONS OF CHRIST THE SAVIOUR CHURCH in Harrisburg, PA have been beautifully reproduced and explained in a book written by John Barns. Available for $5 plus $2 for mail from Christ the Saviour Church, 5501 Locust Lane, Harrisburg, PA 17109. Recommended.

ORTHODOX MISSION TEAMS are being organized by the Orthodox Christian Mission Center, PO Box 4319, St. Augustine, FL 32085 to work in Galilee, Guatemala, Haiti, India and Kenya. Projects include construction, medical outreach, restoration, and teaching.

A CENTER AND CHAPEL have been built on the University of Connecticut campus by Paideia, a Greek Orthodox organization.

THE FAMOUS CHURCH OF THE INTERCESSION on the River Nerl was broken into and robbed. The church, located near Vladimir, about 100 miles east of Moscow, was built in 1165. It is much photographed because of its simple beauty and the illusion that it is floating in water.

THE ORTHODOX CHURCH is accusing the World Council of Churches of an increasingly liberal outlook on issues, including homosexuality, abortion, and the ordination of women. The Orthodox Churches make up 25 percent of the WCC membership.

GEORGIA BITZIS POOLEY was the first Greek woman to settle in Chicago. She arrived in 1885. She was an educated woman who knew several languages. She founded the Greco-Slavonic Brotherhood, whose purpose was the organization of the first Orthodox house of worship in Illinois.

THE OCA HAS A CHURCH in Moscow, Russia, dedicated to St. Catherine. It will be consecrated on June 12. A pilgrimage from June 7 to 18 has been planned by FOS Tours and Travel, 15 Great Neck Rd., Great Neck, NY 11021. Call 1-800-367-3450 for info.

THE ORTHODOX CHRISTIAN LAITY (OCL) was organized 12 years ago. It is a Pan-Orthodox movement of clergy and laity concerned about the well-being of the Orthodox Church in the U.S. and the place of the laity in its governance. It has called on the Standing Conference of Orthodox Bishops in America to take a leadership role to "establish a united self-governing American Orthodox Church." For more info contact OCL, 30 North LaSalle St., Suite 4020, Chicago, IL 60602-2507.

ST. SAVA'S SERBIAN ORTHODOX MONASTERY in Libertyville, IL was robbed several times last summer. The thieves vandalized the monastery, the home of Metropolitan Christopher, the seminary which houses 24 students and the church. Holy vessels, icons, vestments, and lampadas were stolen or vandalized. The vestments, including the mitre of the metropolitan, were valued at over $12,000. The monastery is seeking permission for construction of an administrative building, conference center, monastic residence, and a 160-unit retirement complex for clergy and members of the church. These would be built on a 100-acre site.

ALL IDOLS FAIL

We all know the Ten Commandments. The first has always been: "I am the Lord your God ... You shall have no other gods before me." We read in Isaiah 44:6-8: "I am the First and I am the Last Besides Me there is no God."

This command had meaning when the Israelites found themselves in the midst of pagans. The command is just a relevant today – it is only the idols that have changed!

TO REPLACE GOD IS AN IMPOSSIBLE TASK. Nothing can fill the emptiness of His absence, neither abundant material wealth – which does not satisfy the heart – nor easy and permissive lifestyles which do not quench our thirst for happiness – nor the exclusive search for success or power for their own sake – nor even technology which makes it possible to change the world but brings no real answer to the mystery of our destiny. All these may prove attractive and desirable for a time, but it leaves an aftertaste of illusion and a void in the heart.

We must ask ourselves: Is my conscience clear of idoltry? What do I really worship when push comes to shove? Do I have no god but God?

* * * * * *

To lack meaningful work to perform in life is to be cursed, but to be unable to stop working is an even greater curse. Anyone who is seriously interested in becoming holy, interested in prayer or the spiritual journey, must learn on occasion to be idle without guilt... Idle time is recreative; it is the enjoying of time, ourselves, and all we include in the magic word, LIFE. The inner person is renewed by contact with the unproductive, empty time where God dwells.

•Memories

mother embroidered sixty-six years ago.

Great Lent was strictly kept in those days. That means no movies, no dances, and even the sold "home entertainment center," the radio, was not played. I heard more than once of young people racing home after Resurrection to turn on the radio. There was one Lent, however, when my mother had listened to the radio, but only to the news, at her parents' request. It was WWII and the Nazis were dangerously close to Baba's and Gedo's villages in the old country and the families they left behind. In 1945, sorrow turned to joy as bells rang throughout the city during Bright Week to announce the Allied victory in Europe.

It is no surprise that we have so many memories associated with Pascha. Memories are precious treasures of the past. Share yours with others and all will be enriched.

Margaret Pysarchyk

•A Miracle

or light colored vestments, carrying a lighted candle. He proclaims: "Come ye, take light from the Light, that is never overtaken by night. Come, glorify the Christ, Risen from the dead." In the Greek tradition, people rush forward to get the light. In Slavic traditions, there is a less dramatic lighting of the candles which are held by the congregation.

WINTER'S GRACE

The Psalter is one of the books of the Bible that is used in both public and private prayer. Many of us know of someone born in the beginning of this century or at the end of the last who had well worn Psalters which they used in their daily prayers. In these books the psalms are divided into groups. In public prayer the psalms are read through once a week; while during Great Lent this is increased to twice a week. This Lent, while reading Psalm 7:1-2 we stopped to discuss the meaning of the words: "O Lord my God in Thee I put my trust; save me from all those who persecute me; and deliver me, Lest they tear me like a lion, Rendering me in pieces, while there is none to deliver."

In truth, we know that no lions are gaining on us, but we can feel hounded: by the passing years that are quickly bringing us to old age faster than we are ready to accept, by nagging memories of things we meant to do, by guilt feelings for kind words unspoken and love ungiven, by fears of one sort of danger or another. Take refuge in God and in the silence of prayer you will feel the love of God surround and protect you, in good times and bad.

Advancing years may catch up with you. You may never accomplish the things you have dreamt of doing nor become the person you aspire to be. You may even fall victim to some sudden crisis. But you will never be abandoned. You will always be loved, and someday, you aim to live with God in eternal joy. Surely there is comfort in knowing that God cares.

ETHNIC CHUCKLE

Dorohaya Tyota Maria,

Ya taka tired. Neska ya skenchila cleaning house na Paskhu. Ya povesila novi ferangi, ya brala carpeti na porch e ya trepala s trepala yih. Ya polishovala furniture s lemon oil polish. Ya po waxovala shitki floori e ya washovala walls u dva bathroomi e u kuchni. Ya dumala zhe ya strainovala me back bo me husband me nech nhe helpuyeh. Ohn even povil me zhe ohn "don't do windows."

Koli ya konchila shitko cleanovanya, ya brala garbige na vonka. Moya neighbor, tota Amerikanka, videla meme i prishla kolo me stepse. Ona mi povila zhe ohna vedila zhe yah working so hard and zhe ya "old fashioned because no one does spring cleaning anymore."

Yah hotchila yeh poviste mind your own business no ya bulla dobra e sweetly povila yeh zhe ya nhe spring cleaning ya cleaning the house for Easter.

Ona povila me zhe "look's like that's the same thing."

A ya yeh skazala zhe "that's not the same thing." Chelovek mozhe che neh mushe spring cleaning, noh cleaning for Paskhu mushe buti, no choice.

Ona bulla mad nah mene no netch me neh povila i ona peshla domu.

Znayte, Tyota Maria Moye kolki kolyat, moye kosti bolyat no moy house budey chesti na Paskhu. Ya nesnam yak Pravoslavni Christian mozhe prasnovati pashku bez clean house.

Budte Zdrovi,
Barz tired Hanya

FUNDS

ALASKA - Alex Fedec in memory of great uncle Rt. Rev. Andrew Fedetz, Luba Trachuk, Bishop Roman, Eva Schur.

MISSION - Helen Magyari.

BOTH ALASKA AND MISSION - Dolores Golock, Julia Golit, **John Russian**, Albert Hopay, Helen Karas, Val and Agnes Fryntzko, Steve and Irene Pacak, Ann Worobey, Eli and Sophia McKay, **Fr. Daniel Donovan,** Eva Bober, Helen Ashuck, Anonymous (2), John Hrapchak, Wilma Kopchik.

CARPATHIAN FLOOD RELIEF - Anonymous, Wayne Kanigan, Daniel Holovach.

•Kitchen Corner

again. Cool to lukewarm.

4) Beat yolks, adding 1 cup sugar gradually, beating until thick and lemon colored. Stir into milk and butter mixture. Add salt, grated lemon rind and yeast dissolved in water.

5) *Gently* fold in egg whites. gradually add flour (saving 1 cup to use on the kneading board if you are kneading by hand) until the dough is similar in consistency to dinner roll dough. Knead until smooth and elastic. Place in greased bowl and cover with plastic wrap. Set in warm place to rise until doubled in bulk. Punch down.

6) Divide dough into 2 or 3 equal parts. Shape in to round balls. Place each in a greased, round 9" pan or 3-lb. shortening or coffee can. Cover with clean kitchen towel and set in warm place until doubled in size. Bake at 325°F. for about 40 minutes (or 30 minutes at 350°F.) or until done. Place grocery bag over top of loaves if they are getting too brown. Remove from pans. Cool on racks. Frost with powdered sugar icing, if desired.

KOSOVO

When Serbia reached its zenith as an independent state in the 12th to the 14th centuries, Kosovo was the center of life for the for the Serbian Orthodox Church and the nation and remained it until the 15th century, when the Ottman Empire crushed it. It ruled for 500 years, and the Church had a special role in preserving the identity of the Orthodox faith and of the nation. During this time, some Serbs accepted the Muslim faith during occupation and were given certain privileges. Those who remained Orthodox Christian accepted a sort of second-class status in the empire.

There are many Orthodox monasteries and churches in Kosovo. In Pec there is a complex of churches which has been the seat of the Orthodox Patriarchate for centuries. There is the famous women's monastery in Gracanica.

A new book of 256 pages from the Monacelli Press in New York Art of Kosovo – The Sacred Land by Gojko Subotic includes the most significant churches and monasteries surviving from medieval times.

* * * * * *

Don't expect a million-dollar answer to a single dollar prayer.

THE MILLENNIUM

Since there is so much attention on the millennium and Y2K, we want to share what happened at the start of the new century 300 years ago.

January 1, 1700 was ostensibly a typical New Year's Day in Moscow. The thousand gold-domed churches were full as the Tsar had decreed that everybody must attend church on this day. Most people held parties and decorated their homes with evergreen pine and juniper branches. In Red Square festivities were held all day culminating in a festive firework display. These activities were customary on New Year but on this day the people were not celebrating spontaneously but by the command of the Tsar Peter. The people passively obeyed the will of the Tsar, but their hearts were not in the festivities. For up to this time New Year's Day was celebrated not on January 1 but on September 1 and the year was 7208 not 1700.

For many centuries, Russian Orthodox had numbered their years from the date of the Creation, September 1, 5508 BC according to the calculation of the Church. Now, all at once, they were to conform with the Julian calendar used in Western Europe. The Old Believers and traditionalist were especially horrified, asking how the earth could have been created in January when the serpent had tempted Eve with a ripe apple. How could this be so in mid-winter?

But all protested in vain. Tsar Peter was unshakable and proclaimed that "all should display their happiness by loudly congratulating each other."

A FLOATING CHURCH

A church complete with bells, iconostas, and golden domes was placed on a 90-foot barge and was propelled by a small tugboat along the Don River and the Volga-Don Canal. It was consecrated on May 22 and was put afloat. Thousands attended the Divine Liturgy, and were baptized and married in the church in the 5 months it was on the river before the river froze. The church is now moored at a village where it will remain until the spring thaw.

The church is dedicated to St. Innocent (Veniaminov) of Alaska and the tugboat, which propels it, bears the name of St. Vladimir. Fr. Nicolai Agafonov is the priest in charge of the church. He got the idea for the floating church from Fr. Theodore Van der Voort from the Netherlands, who visited Volograd and spoke of renting a boat for a missionary trip on the River Ob. Fr. Nicolai saw the benefits of having a complete church on his missionary trips in the largely churchless region. The previous years Fr. Nicolai mad trips through the Volograd region with a portable altar. They were not taken seriously by local people who expected a church to look like a church and not a temporarily converted public building. The floating church was his answer!

The Soviets were very thorough in their program of destroying churches and monasteries in the Volograd region. Those churches they failed to destroy were victims of the vast tank battles which took place around Volograd, which was then called Stalingrad. Few of the churches can be restored.

Three priests made the missionary trip. They were kept busy and realized that their work was necessary when streams of people came with tears to have their confessions heard for the first time. Every village they stopped at asked them to stay there permanently. It was difficult to refuse in the town of Komsomolsh after half the population fell on their knees in repentance and returned to the Orthodox Church. Missionaries from Jehovah Witnesses had been there earlier.

Two more floating churches are being planned to extend the missionary efforts of the Orthodox Church. This has roots in tradition as "floating churches" were used in pre-Revolutionary times on Siberian rivers. Many ears ago, we had an article about the traveling church that used the railways of Russia prior to the Revolution. Here in the U.S. we read of "preachers" using trailers as chapels to reach truck drivers and transient people.

* * * * * *

Bells

When you travel the by-roads of Central Russia you begin to understand the secret of the pacifying Russian countryside. It is in churches...

People were always selfish and unkind. But the evening chimes used to ring out, floating over villages, fields, and woods. Reminding men that they must abandon the trivial concerns of this world, and give thought to eternity. These chimes, which only one old tune keeps alive for us, raised people up and prevented them from sinking down on all fours.

Our forefathers put all that was finest in themselves, all their understanding of life into these stones, into these bell towers.

Alexander Solzhenitsyn

Dabs of Thoughts

As baptized people we have certain obligations. What are they? In Acts 10:34-38 and Matthew 28:16-20 we are told what is expected of us as a baptized person. We are to live in imitation of Christ – spreading the good news of peace, doing good works and healing those in the grips of sin.

Baptism is not simply a privilege some of us enjoy for our own good. It is no less than a commissioning to total service.

We were told that one reason olive oil and wine are forbidden during Lent is that in the past these items were kept in animal skins.

There are two icons identified as icons of the Resurrection although neither is of the actual Resurrection. Two moments are depicted: one before and one after the Resurrection. One is often identified as the "Descent into hades," the other after the Resurrection shows the Myrrb-bearing women, the open, empty sepulcher, two fingers in white among other figures.

After His Resurrection, it is recorded that Jesus appeared at least 12 times. One of these was to the fishermen (John 21:10-12) when Jesus said to them: "Bring some of the fish you have just caught." Simon Peter dragged the net ashore and although it was full of 153 large fish, it was not torn. Jesus said to them: "Come and have breakfast" and they had fish cooked over a camp fire. This is one of the reasons that fish is served at memorial meals following a funeral.

PRAYER – Father, Your Son Jesus caught and lifted Peter as he was sinking under the waves. Peter did not have enough faith to keep going on – neither do I! If You could do this for him, please do it for me. I have no trust in my miserable self, but I still have a little in You. Accept my grain of faith and lift me from the depths, O Lord!

Greet your friends with the Easter/ Resurrection affirmation "Christos Voskrese" or "Christ is Risen" until Ascension Day.

Wednesday and Friday are again fast days beginning on April 21. There is no fasting from Easter to this date.

Anger is a brick. We have a choice of throwing it at the other person or setting it down between us as the first cornerstone of a good relationship.



EDITORS' NOTES

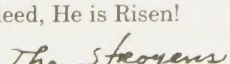
We completed 47 years of continuous monthly publishing with this issue. We have been involved with the paper for most of our married life. It is interesting to look at some of the past issues, at the problems which the Church faced, and the optimism and freedom with which they were discussed. Perhaps, what is most notable is the sobornost displayed. Ironically as the Church became more American, its operation became more authoritarian. It is time for a reversal of this trend so that growth can again occur.

We are sorry that a tour will not take place for Easter to Eastern Europe. Unfortunately, we did not receive enough letters of interest until it was too late to make arrangements. We suggest that you write immediately if you are interested in anything you see listed in the Herald. For example, some time ago we offered to look up any surname in a special book we had located, which listed names in Galicia. We received many requests which we honored, but we are still receiving names and we can no longer offer this service.

We have received the Easter Basket covers from Europe. For $30 you will receive a hand-counted embroidered cover. This will be the last order we will make, as it is too difficult to get the completed covers. We must find a carrier – someone who is coming to the U.S. from Europe and is willing to bring the covers.

Last year, over 1,000 people were treated in the hospitals in Nicosia, suffering from overeating at Easter. Doctors stressed the harm caused by the sudden ingestion of too much fatty foods after a period of abstinence. Don't overeat.

'This is the day which the Lord has made, let us be glad and rejoice in it. Christos Voskrese! Voistimu Yoskrese! Christ is Risen! Indeed, He is Risen!



* * * * * *

A belief is not merely an idea the mind possesses; it is an idea that possesses the mind.

WHAT IS IT?

Most of us leave the church following the blessing of the Easter food. We fail to return to the church building for the final blessing and the blessing of the Artos. It is not until we attend a service during Bright Week (the week following Pascha) that we notice a loaf of bread either on a table near the ikonostasis or on the table in the center of the church. The bread is a white bread (differing from the bread usually eaten in Europe), which was risen with yeast and has on its top either an ikon of the Resurrection or a cross surrounded by a wreath of dough.

Many Holy Fathers wrote about the significance of this bread. Most compared it with the unleavened manna bread eaten by the Jewish people while they wandered in the desert. In contrast, this is a risen bread representing the Risen Christ, the true Bread of Life. While He was still on earth, Christ called Himself the Bread of Life. In John 6:35, He said: "I am the bread of life; he who comes to Me shall not hunger..."

After Christ's death, when the disciples met, they put a loaf of bread on the plate at the head of the table, which was left empty for the invisibly present Lord.

Carrying on the custom, the Fathers' of the Church put out the bread (Artos) in the church in memory of the Risen Lord.

We venerate this bread during the following Easter. It is again blessed, with a different prayer on the Saturday vespers following Easter. It is broken and distributed to those present. In some parishes, this blessing and distribution is done on St. Thomas Sunday.

Traditionally, the bread is eaten at the service and some is taken home and saved. It is eaten with reverence and faith in time of illness and distress, often with a sip of Holy Water.

FEAR NOT

Fear and discouragement are a large part of the human condition, but Easter/the Resurrection of Christ took the sting out of death, replaced discouragement with hope and fear with love. It is interesting that every time a heavenly visitor appeared, the people to whom he came had to be told not to be afraid. We can recall the angels coming to Joseph in Mt 1:20 and to Mary in Luke 1:30 and Jesus coming to the fishermen in Mt 14:27. There are many more incidents. Even when Jesus showed Himself to His disciples after His Resurrection, He had to say "Fear not."

We fear change, thinking it might be for the worst. Sometimes we miss the blessing that change can bring for the better. We fear the future because we have not been there. We fear all that is and sometimes those who are different. Sometimes like the people who lived in Gadara Luke 8:26-37, we accept the subnormal because we fear having things changed to normal. They preferred having Legion – the man possessed by many demons – and rather than clothed and in his right mind, because it meant change in their lives, too.

But the Resurrection upset everything. Whoever heard of a man who was innocent of any crime – not only for the one for which He was condemned – suffering without complaint and asking that those who killed Him be forgiven? Whoever heard of a man being killed in full view of hundreds of people and later appearing alive with as many eyewitnesses to His aliveness as to His death? Whoever heard of a handful of uninfluential people, many of them uneducated, changing the course of the world?

One of the greatest proofs of the Resurrection is the change that came over a number of fearful, vacillating, ordinary people. One message of Easter is "Fear not ... Rejoice and be exceedingly glad."

THE TWELVE READINGS

For whatever reason the service at which twelve selections from the gospels are read concerning the betrayal and death of Christ is very poorly attended. At one time, Thursday evening was the beginning of concentration on the suffering of Christ and what He has done for us. Many people started a dry fast with this service and did not break it until they ate the blessed Paschal food. If you cannot attend the service on Thursday evening during Holy Week, take your Bible out and read the twelve selections.

1. John 13:31-18:1	7. Matt 27:33-54
2. John 18:1-28	8. Luke 23:32-49
3. Matt 26:57-75	9. John 19:25-37
4. John 18:28-19:16	10. Mark 15:43-47
5. Matt 27:3-32	11. John 19:38-42
6. Mark 15:16-32	12. Matt 27:62-66

* * * * * *

No one can excuse himself from daily prayer under the pretext that he is occupied with daily cares or is not able to be inside a church. Everywhere, no matter where you find yourself, by means of prayer you can erect an altar to God in your heart. St. John Chrysostom



I read a story about young girls going to the home of a Russian Baba to learn how to make and bake paska/kulich. The story was set in the years before the Revolution and the girls who attended this yearly class were not necessarily Orthodox. A granddaughter of one of the attendants now makes the bread. One year she was not successful and she knows it was because she failed to use the added "ingredient." Prior to putting the Paska/Kulich into the oven, Baba closed her eyes and prayed aloud: "Bog na pomotsch" (God help), crossed herself and put the loaves in the oven to bake. It would be good for us to follow Baba's example and ask God's blessing and help. This recipe has been passed down through several generations but it is now cut down to 1/8 of the original recipe.

PASKA/KULICH

with the secret ingredient

1/3 cup lukewarm water
1 Tbsp. active dry yeast
1 tsp. sugar
1 cup half-and-half
1/3 cup bread flour
1/2 cup butter or margarine
3 eggs, separated and beaten
1 cup sugar
1 1/2 tsp. salt (optional)
grated rind of 1/2 lemon
5-6 cups bread flour

1) Sprinkle yeast and 1 tsp. sugar over warm water, stir briskly and allow to become bubbly.

2) Over medium heat bring half-and-half to a boil. Stir in 1/3 cup flour and beat well. Add butter to hot mixture and beat

(Continued on Page 69, Col. 3)

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APRIL 1999

1 Isaiah 65:8-17	16 Phil 2:5-11
2 Isaiah 66:10-24	17 Acts 3:11-16
3 Heb 12:28-13:8	18 **Acts 5:12-20**
4. **Phil 4:4-9**	19 Acts 3:19-26
5 Job 1:1-12	20 Acts 4:16-21
6 Job 1:13-22	21 Acts 4:13-22
7 Job 2:1-10	22 Acts 4:23-31
8 1 Cor 11:23-32	23 Acts 12:1-11
9 1 Cor 1:8-22	24 Acts 5:21-33
10 Roman 6:3-11	25 **Acts 6:1-7**
11 **Acts 1-1-8**	26 Acts 6:8-7:5
12 Acts 1:12-17	27 Acts 8:5-17
13 Acts 2:14-21	28 Acts 8:18-25
14 Acts 2:22-36	29 Acts 8:26-39
15 Acts 2:38-43	30 Acts 8:40-9:9

BIBLE STUDY

In the Orthodox Church we have books full of services for almost every occasion. Some of the problems we have in America are due to the slowness of translation of many of these books of services. The Orthodox Church is often criticized for having such structure services. The thinking is that we should be more spontaneous, more germane to modern life.

The Book of Acts, which we are reading these weeks after Easter/Pascha, describes how the early apostles broke bread in the home, met at the Temple, and persevered in "the prayer and kept the fixed prayers at certain hours. Acts 2:42.

We know that Jesus Himself went to the Temple, kept the hours of prayer, the feasts, ritual and fixed prayers. If we examine the New Testament, we will find that prayer is said to be an absolute "secret of the heart" or structured liturgical prayers.

The same liturgical prayers, which were spoken by the apostles in Jerusalem, Antioch and Athens 2000 years ago, are still prayed by the Orthodox Church in communities throughout the world today. These ancient but ever new prayers found in the numerous service books we mentioned earlier confirm our oneness with the apostolic faith and its worship. The depth and beauty of these are at the very heart of the Orthodox Church and its life. Our very name says it all – Orthodox (Ortho means true. Doxa means worship). Our services are not just a repetition of ancient prayers but the fullness of Christ, that timeless truth which is the same "yesterday, today and forever."

PRESS FUND

We appreciate your response to our problem of the price of postage going up. We are working to try to get less expensive classification and category. Betty Kovach, our computer person, as well as Paul Kramer, our mailer, are researching matters pertinent to this. We will keep you informed. Spasebo/Thank you to all who are helping this month. **John Bodnar,** Evelyn Zaleckis, Anne Dorozynski, Fay Donchak, Len Myers, **Doris Rusinko,** Barbara and Stefan Nafranowicz, Mrs. N.J. Boruch, Margaret Starr, Albert Hopay, Margaret Balog, Mary Kochmaruk, Janet Jupin, Fr. Daniel Donovan, Anonymous (4), Steve and Mary Kurucza, Phillip Chomiak, John Hrapchek, Natasha Rocheleau, Olga Koda, Anna Jeromsky, Luba Trachuk Helen DeLandri, **Wayne Kanigan,** Olga Peck, Wilma Kochik, Mary Szanny, Ellen Motoviloff Miller, John Komisin, John Russian, Michael Ressetar, MD, Eva Bober, Annie Guba, Helen Ashuck, Stan Homa, Irene Allen, Helen Kolanage, Helen Karas, William Veschuroff, Val and Agnes Fryntzko, **George Naryshkin, MD.**

Anonymous for Paschal Offering Agnes Wozniak for health of Father and Matushka Nicholas Timpko, and Father and Matushka Basil Stroyen. Anne Worobey for improved health of sister Irene Gromosiak. Helen Bokach for health and safety of Fr. Bertrand Olechnowicz and family living in Johannesburg, South Africa. **Steve and Lenora Evancho** and **Claudia Sulin** for health of Joseph and Anna Plefka, Claudia Sulin, Michael Revak, Nancy Carney. Grandsons Roman, Basil and Michael in memory of Peter Moskva. Helen Magyari in memory of Magyari family. Mary Zacharkiw in memory of Nina Sorokoff Doughty whoo died Feb. 18. Wilson Memorial Hospital School of Nursing, Class of 1945 in memory of their classmates who have died. Eternal Memory.

CHUCKLE

Three-year-old Andrew accompanied his father to church for almost every service as his father sang the responses. He memorized many of the expressions he had heard sung over and over again.

One evening he was becoming restless during the service and his father gave him "time out." When he was free, Andrew's father gave him an explanation of why he had to observe "time out." "I am your father, and you are my son. Although you may not agree with me, you must always remember, I am the father and you are the son!"

Andrew's quick response was, "Then who is Mom? Is she the Holy Ghost?"

* * * * * *

Machiavelli, one observed, it is not titles that honor men but men who honor titles.